

A short **TESTIMONY** concerning the great Love and Mercy of the Lord to all Mankind: Or, God's Salvation freely tendered to all Men through Jesus Christ.

Also, a Warning to some, and Encouragement to others, to seek the Lord by Repentance before the Door of Mercy be shut against them.

With a Postscript to Friends.



**I**T was the greatest Blessing that could attend Mankind in that God was pleased in mercy to lend unto him a helping hand of Love for his Restoration; and gave his only begotten Son into the World, That all Men through him might be saved, Jo. 3. 16. with an everlasting Salvation. And his Love is not only to a few but unto all Men without respect of Persons, because he doth not desire the death of any of the Sons and Daughters of Men, but rather that they would turn unto him and live; for all have sinned, and like Sheep gone astray from the Path of Life, and in that Estate were altogether miserable and uncapable to recover themselves out of that Condition, had not the Lord in mercy looked down upon us with an Eye of Pity and tender Compassion; and opened a way whereby Mankind might be redeemed out of his miserable Estate; which was by his only begotten Son, the greatest Blessing that could attend Mankind, yea, and that freely too. He that knew no Sin, became Sin for us, that he might reconcile us to God; he offered up himself upon the Cross, and was wounded for our Transgressions, that by his Stripes we might be healed; he tasted Death for every Man, and laid down his Life for Sinners: Greater Love could not be manifested to poor Mortals. And this was foretold and prophesied of by the Ancients in Ages past. After the Fall of Man through Disobedience, God promised a holy Seed, That the Seed of the Woman should bruise the Serpents Head, Gen. 3. Ch. 49. 10. and this was Christ the Son of the Living God: Jacob prophesies of him, and said, The Scepter should not depart from Judah, nor a Law-giver from between his feet, until Shiloah come; and to him shall the gathering of the People be. Moses also prophesied, That a Prophet shall the Lord your God raise up from among your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you: And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People. Acts 22.23. The Lord appeared to Moses and spoke unto him out of the midst of a burning Bush; and he beheld the Bush that it burned, and yet was not consumed. Moses was a Type of Christ, and was faithful in all his House: By him God visited his People and brought them up out of the Land of Egypt, and wrought Wonders in the sight of Pharaoh King of Egypt; as may be seen in Exod. 3. and so forward. For time would fail to mention how wonderful God made known his Power under

der that Dispensation : But I refer all to the History of them left upon Record in the Holy Scriptures.

And now concerning this spiritual *Moses* of whom and to whom I am concerned to give a short Testimony, who according to the Testimonies and Prophesies of the Prophets, in the fulness of time did come. And this was the Testimony of one that waited for this great Salvation, a Man in *Jerusalem*, whose name was *Simeon*, Luke Chap. 2. the same Man was just and devout waiting for the Consolation of *Israel*, and the Holy Ghost was upon him, and it was revealed to him by the Holy Ghost, That he should not see Death before he had seen the Lord Christ ; and he came by the Spirit into the Temple : And when the Parents brought the Child Jesus, to do for him after the custom of the Law, then took he him up in his Arms, and blessed God and said, *Now lettest thou thy Servant depart in peace, according to thy Word, for mine Eyes have seen thy salvation, which thou hast prepared before the face of all People ; a Light to lighten the Gentiles, and the glory of thy People Israel.* And *Joseph* and his Mother marvelled at those things which were spoken of him ; and *Simeon* blessed them, and said unto *Mary* his Mother, *Behold this Child is set for the fall and rising again of many in Israel, and for a Sign which shall be spoken against (yea, a Sword shall pierce through his own Soul also) that the thoughts of many Hearts may be revealed.*

The Law and the Prophets were until *John*, whose Testimony concerning our Saviour was great, not only as to his appearance in that holy Body, in which he came to fulfil the Will of his Father, but also as he was the eternal Son of God from the beginning, the great Light and Illuminator of Mankind. Saith *John*, Chap 1. *In the beginning was the Word, the Word was with God, and the Word was God ; the same was in the beginning with God ; all things was made by him, and without him was not any thing made that was made : In him was Life, and the Life was the Light of Men.* *John* said, *He was not that Light, but was sent to bear Witness of that Light (to wit, Christ) that was the true Light which lighteth every Man that cometh into the World ; he was in the World and the World was made by him, and the World knew him not ; he came to his own, and his own received him not ; but as many as received him, to them gave he power to become the Sons of God, even to them that believe in his name, which were born not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God : And the Word was made Flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father full of Grace and Truth ; the Law came by *Moses*, but Grace and Truth came by *Jesus Christ* : The Law made nothing perfect, but the bringing in a better hope, which was Christ, who came not to destroy but to fulfil the Law, to put an end to it. The Lesser must give way unto the greater. And tho' *John* was sent according to that Prophesie, *Behold, I send my Messenger before thy face, which shall prepare the way before thee ; yet John's Ministratior was inferiour unto Christ, as he truly confesseth, I must decrease, but he must increase ; I baptize with water unto Repentance, but he shall baptize with the Holy Ghost ; and that he might be made manifest to *Israel*, Therefore am I come, baptizing with water ; (mark) And lo the Lamb of God which takes away the sins of the world.* It was he which all pointed unto, who baptized with the Holy Ghost and Fire. And now the Axe is laid to the*

Root of the Tree, and every Tree that bringeth not forth good Fruit, must be hewen down and cast into the fire. This is he that doth the Work thorowly which none else can do, even with his spiritual baptizing of which John was sent to bear Witness, which was owned and fulfilled in Christ.

But notwithstanding all the Testimonies of the Prophets concerning the coming of the *Messiah*, yea, and where he was to be born, even in *Bethlehem* of *Judah*, and tho' he was of the Seed of *Abraham*, yet the high-professing Jews rejected him in that appearance: And tho' they said they were *Abraham's Children*, Christ told them, *They were of their Father the Devil*. And indeed he might well say so; for it is the work of the Devil in every Age and Generation, as much as in him lies to stop and envalue the present appearance of God under every Dispensation. And when Christ was born, how did *Herod* seek to destroy him? But they were prevented until his Work was accomplished, which the Father gave him to do in that holy prepared Body. And in his first Sermon he said, *Repent, for the Kingdom of Heaven is at hand*, Mat. 5. And in his Sermon on the Mountain, he begins in Blessing; and such as were fit Objects of his Blessings were such as were poor in Spirit, such as mourned, the Meek, and they that hungered and thirsted after Righteousness; the Merciful, the pure in Heart, the Peace-makers and them that are persecuted for Righteousness-sake, to such he said, *Rejoyce and be exceeding glad, for great is your Reward in Heaven*. They were the *Salt of the Earth, the Light of the World*: *Let your Light so shine* (said he) *before Men, that they may see your good Works, and glorify your Father which is in Heaven*. Also he shews how far the Dispensation of the Gospel exceeded the former Dispensations, or the Righteousness of Christ which he came to establish, and the Righteousness of the Scribes and Pharisees, tho' he came not to destroy the Law but to fulfil it. It was said by them of old time (faith he) *thou shalt not kill*; but I say unto you, *that whosoever is angry with his Brother without a Cause shall be in danger of Judgment, &c.* Ye have heard that is was said by them of old time, *Thou shalt not commit Adultery*; but I say unto you, *That whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart*. Again it hath been said by them of old time, *Thou shalt not Forswear thy self, but shall perform unto the Lord thy Oaths*; but I say unto you, *Swear not at all; neither by Heaven, for it is Gods Throne; nor by the Earth, for it his Footstool; neither by Jerusalem, for it is the City of the great King; neither shalt thou swear by thy Head, because thou canst not make one Hair either white or black; but let your Communication be yea, yea; nay, nay; for whatsoever is more than these, cometh of evil*. Read also James, Chap. 5. Again, ye have heard that it hath been said, *An Eye for an Eye, and a Tooth for a Tooth*; but I say unto you, *That ye resist not Evil, but whosoever shall smite thee on the right Cheek, turn to him the other also*. Ye have heard that it hath been said, *Thou shalt love thy Neighbour and hate thy Enemy*; but I say unto you, *Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the Children of your Father which is in Heaven*. Oh! that all that are called Christians, did but put these things in practise, and mind these heavenly Precepts and Commands, the want of which is the very ground of Misery and Distractions.

God had a wonderful Love unto his People the Jews, but they often provoked the holy One to anger: It is said, *He had not done the like for any other Nation.* He gave them Statutes and Ordinances, but they kept them not; but they forgot the Lord, days without number. They had many Warnings: God sent his Servants the Prophets unto them, but they would not hear; and last of all he sent his Son, whom they crucified and put to death. And it is wonderful to consider the great condescension of the Almighty in sending his Son, who tho' he was the only begotten of the Father and Heir of all things, yet he became as a Servant for the sake of Mankind; and he died that we might live; he suffer'd to redeem us out of Bondage and Slavery, up unto his Father.

Now there were many things commanded under the first Covenant which were Tipes and Shadows of a more excellent Glory. It's said, *He gave them the Sabbath for a Sign*, and Christ is the everlasting Sabbath and rest of the Souls of all that truly do believe in his name; he was Lord of the Sabbath. The *Levitical* Priest-hood had a Commandment to take Tithes of the People, of their Brethren; but after Christ came in the Flesh and was offered up, he put an end to that Priest-hood; *Heb. 7.* and the Priesthood being changed, there is made of necessity a change of the Law. And when Christ called and sent forth his Disciples, he bid them *Take neither Purse nor Scrip with them*, but as they had received freely, so they was to give freely. And when they returned, he asked them, *If they wanted any thing?* And they answered, *No, &c.* And we do read the great care of the Gospel-Ministers was, that they might not make the Gospel chargeable; neither do I find any President or Command for the payment of Tithes in the Holy Scriptures of the new Testament, but the contrary; which hath been the cause wherefore many could not for Conscience-sake pay them, but have chose rather to suffer Persecution, as believing that Tithes, as they are now forced and paid, are Anti-christian. The Prophet *Jeremiah* speaks after this manner; *A horrible filthy thing is committed in the Land, the Priests preach for Hire, and the Prophets divine for Money and the People love to have it so: But what will ye do in the end thereof? Oh! that mine Head were Waters, and mine Eyes a Fountain of Tears, that I might weep day and night for the slain of the Daughters of my People.* And likewise Christ put an end to the Temple-worship, and set up a Spiritual-worship; and as he discoursed with the Woman of Samaria at Jacob's Well, *John 4.* she said unto him, *Sir, I perceive that thou art a Prophet; our Fathers did worship in this Mountain, and ye say at Jerusalem is the place where Men ought to worship:* Jesus said unto her, *Woman, believe me, for the hour cometh when ye shall neither in this Mountain nor yet at Jerusalem, worship the Father; ye worship ye know not what; we know what we worship, for Salvation is of the Jews: But the hour cometh and now is, when the true Worshippers shall the worship the Father in Spirit and in Truth, for the Father seeketh such to worship him; God is a Spirit, and they that worship him, must worship him in Spirit and Truth.* And our Saviour prophesied of the destruction of the Jew's Temple also: And in his Lamentation over Jerusalem he told them, *That their house should be left unto them desolate*, which afterwards was fulfilled. The Lord spoke by *Jeremiah* the Prophet, *Jer. 31. 31.* saying, *And it shall come to pass after those days, saith the Lord,*

Lord, that I will make a new Covenant with the House of Israel and with the House of Judah, not according to the Covenant that I made with their Fathers in the day that I took them by the hand to bring them out of the Land of Egypt, which Covenant they broke altho' I was an Husband unto them, saith the Lord. But this shall be the Covenant that I will make with them after those days, I will put my Law in their inward Parts, and write it in their Hearts, and I will be their God, and they shall be my People.

And as Moses was the Minister of the first Covenant, so Christ was the Minister of the second Covenant ; the first was to pass away, but the latter was to continue, Christ an everlasting High Priest, and Minister of the Sanctuary and Tabernacle which God hath pitched and not Man. It is said, Moses was faithful in all his House, as a Servant, but the Servant abides not in the House for ever, but the Son abides for ever : And he saith, Come unto me, and learn of me, take my Yoke upon you, and you shall find Rest to your Souls, I am the Way, the Truth and the Life, no Man comes to the Father but by me ; I am the door of the Sheep, he that entereth not by me but climbeth up some other way, the same is a Thief and a Robber : I am the Bread of Life that came down from God out of Heaven, he that eateth of this Bread shall live for ever, and in the last day that great day of the Feast Jesus stood and cried, saying, Jo. 6. 7. Ch. If any Man thirst let him come unto me and drink, he that believeth on me as the Scripture hath said, out of his Belly shall flow Rivers of living Water, and this spake he of the Spirit, &c. Again, saith Christ, I am the Resurrection and the Life, he that believes in me, though he were dead, yet shall he live ; and he that lives and believes shall never dye : These were hard sayings which the unbelieving Jews would not receive, but counted him as a Deceiver, nay, they said he had a Devil, and that he did those Miracles by Belzebub the Prince of Devils : He bid them search the Scriptures, for (faith he) in them you think to have Eternal Life, they testifie of me ; but you will not come unto me that you might have Life : But if you believe not that I am he, you shall dye in your Sins, and whether I go you cannot come, Mat. 13. He pronounceth many Woes against them, and called them whited Walls and painted Sepulchers, Woe unto you Scribes, Pharisees, Hypocrites, for you shut up the Kingdom of Heaven against Men, for ye neither go in your selves, nor suffer ye them that are entring to go in.

And when the fulness of time was come that Christ was to be offered up, he left this Legacy to his Disciples and said to them, It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you, and when he is come he will reprove the World of Sin and of Righteousness, and of Judgment ; of Sin, because they believe not in me ; of Righteousness, because I go to the Father, and ye see me no more ; of Judgment, because the Prince of this World is Judged. Jo. 16. Ch. 14. I have (said he) yet many things to say unto you, but you cannot bear them now ; howbeit when the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will shew you all things ; I came forth from the Father into the World, again I leave the World and go to the Father, but the Comforter shall abide with you for ever, (mark) he dwelleth with you, and shall be in you. Behold

hold the great Mystery which the World by their wisdom could not perceive, even the Holy Spirit of Christ the Comforter to dwell in, and Tabernacle with his Saints, the great Mystery and Riches which was to be revealed to the Gentiles, which was Christ in them the hope of Glory.

Christ was a perfect Example of Humility, who notwithstanding he was the great Lord and Master, yet he washed his Disciples feet, and told them he had given them an Example how they ought to wash one anothers feet. And the great and last Commandament that he left with them, was, That they should love one another; for by this, should all Men know that they were his Disciples, if they lov'd one another. This is indeed the great Character of Christianity which is too much wanting at this day amongst the Professors thereof; which is the cause of Divisions and Animosities, which too much doth abound amongst such as would be esteemed Christ's Followers, though there can be no true Religion where the love of God doth not in some measure dwell in Peoples Hearts; for Love is of God, and they that dwell in Love dwell in God, for God is Love. Oh! this excellent Badge of Christianity, where it is truly known it doth sweeten, and prevail more than all Severity and Force, for that may make Hypocrites but not true Believers: Our Saviour when he was to go away shewed his great love and care towards his Followers, he told them he would come again, *Yet a little while (saith he) and the World seeth me no more, but ye shall see me, and because I live ye shall live also; ye shall know that I am in my Father, and you in me, and I in you.* And the same Night that he was Betrayed being at Supper, he discovered who it was that should betray him; and as they were eating, *Jesus took Bread and Blessed it, and brake it and gave it to the Disciples, and said, Take this is my Body; and likewise the Cup, saying, Drink ye all of this, this do in remembrance of me, as oft as ye do it ye do shew forth the Lords Death till he come, &c.* Mat. 26. 26, 27. This is a very great Mystery signified by our Saviour in these things, even such a Mystery, that the Unregenerate and Carnal mind have not perceived, for if this was an outward and visible sign of an inward and spiritual Grace, then it was a sign of something that was more inward and spiritual, which they were to wait for, and when that which is signified of, by that which was as a Remembrance is witnessed to be come, doth not this fulfil it? And as the Soul of Man is immortal and of a spiritual substance, can any thing satisfie the Hunger and Thirst of it but that which comes from God? The Bread of God is he that comes down from God out of Heaven, he that eateth of this Bread shall live for ever: But the wise professing Jews did not understand these things, because they did not believe nor receive him, and because they know him not, said, he was a Deceiver and had a Devil; and after this it was permitted that he should be betrayed into their hands; and notwithstanding Pilate would have released him, because he found no fault in him to deserve Death, yet they cryed so much the more, Crucifie him, Crucifie him, and release unto us Barabas; and they Crucified the Lord of Life, and as he gave up the Ghost the Sun was darkened, and the Vail of the Temple was rent from the top to the bottom, and wonderful

derful things was seen, and the People beholding these things which were done, smote upon their Breasts and returned : And these things were done that the Scriptures might be fulfilled, which, saith he, *was led as a Lamb to the Slaughter, he resisted not; but said Father forgive them for they know not what they do: He died for the Sins of the World, and rose again the third day for the justification of all that believe in his Name; and many were the witnesses of his Resurrection from the Dead, and also of his Ascension into Glory with the Father as he was before; and he that believeth shall be saved, but he that believeth not is condemned already, because he believes not in the Name of the Son of God, whose Name is a powerful Name:* In which his Disciples went forth after they had waited at Jerusalem according to the Lord's appointment, the Holy Ghost fell on them according to his Promise, and they Preached the Gospel of Salvation to all Men, *That they might believe and be saved,* Luke 1. And they also set forth a Declaration of those things which were most surely believed among them, even as they were delivered to us (*saith they*) which from the beginning were eye witnesses of the word : Such were the Pen-Men of the New Testament, which they called a Declaration : The Prophets prophesied of Christ the Messiah that should come, and the Apostles and Evangelists gave Testimony that he was come, being eye and ear witnesses : And though the Declaration was great and excellent, yet that was declared of, (to wit the word) was far greater. And as to those Instruments which the Lord usually made use of in every Age and Dispensation, to send in his Message unto the Sons of Men, they were esteemed (at least) by the wisdom of the World to be weak and mean, and of mean Occupations and Employments, as Herds-Men, Plow-Men, Shepherds, gatherers of Sycomer Fruit, Fishermen, Tent-Makers, and the like, and were by some accounted as Deceivers, and yet true; as dying, yet they lived : Nay, such Entertainment they met with as to be accounted as the Off-scouring of all things, and this their Master foretold they should meet withal ; *For, said he, the Servant is not greater then his Lord;* and if they have called the Master of the House Belzebub, how much more they of the Houshould? And having done thus to the green Tree, how much more will they do it to the dry Tree? But the Lord whose Servants they were, was with them, and did support them in all their Afflictions, and made their work effectual as they stood in his Counsel ; but those that stood not in his Counsel, but ran, and the Lord sent them not, nor spoke not unto them, and sewed Pillows under Peoples Armholes and cryed Peace, Peace, to such as put into their Mouths, and Persecuted such as put not into their Mouths, they did not profit the People at all, nor turn any from the Evil of their ways, therefore the Lord sent his Servants to declare against such in all Ages : But those (to wit) the true Ministers whom the Lord sent forth in his Message, it was to turn many to Righteousness, from the Evil of their doings, and they proclaimed the glad tidings of Salvation, and the mighty and terrible day of the Lord, and their great Labour was (and is) to gather People to God, and not unto themselves ; the Apostle spake after the same manner, said he, *I was sent to turn People from Darkness to Light, and from the power of Satan to God,*

that they might receive Remission of their Sins, and an Inheritance among the Sanctified Ones in Christ Jesus. And saith also, *That the Gospel is the power of God unto Salvation*, (mark, *The Gospel is the power of God to Salvation*) unto, or in them that believe, which Gospel they were Ministers of; not by (the Ordination of Men,) nor from Men; neither by the aquired parts of *Humane Learning*, but by the *Revelation of Jesus Christ*: And this *Paul* that great Apostle to the Gentiles witnessed, that when it pleased God to reveal his Son in him, he consulted not with Flesh and Blood but immediately gave up to the Heavenly Vision.

But some may say, it's true in the Primitive times the Apostles were divinely inspired, after an extraordinary manner, and had the Spirit of God, but we do not expect the immediate Teachings of God now, or immediate Revelation.

To this I tenderly Answer, and do say, *That the Apostles were divinely Inspired after an extraordinary manner, the Scriptures do abundantly shew.* But if it were so, that *Revelation were now seaced*, we were in a very sad Condition; for where there is no vision, the People perish; and where there is no *Revelation* there can be no saving knowledge of God, *For no Man knoweth the Father save the Son, and he to whom the Son will reveal him*, Mat. 11. 27. And it was a great Promise, left and entail'd unto the latter times, *That God would be the Teacher of his People himself, and they shall be all taught of God*; *And a manifestation of the Spirit is given to every Man to profit withal*, John 6. 45. God's power is as great as ever to do whatsoever he pleaseth; but, alas, there wants a true and living Faith among the Sons of Men to believe in the sufficiency of his almighty power. *The Arm of the Lord is not shortned that it cannot save, or his Ear heavy that he cannot hear* (now as well as in days past) *but it is your sins and iniquities, saith the Lord, that have made a separation between you and me, and your sins have hid his face from you, that he will not hear*, Isa. 59. Jer. 5. 25. Sin and Rebellion against the Almighty was and is the cause of Destruction and Misery, and for which he hides his Face at this day, from many of the Sons of Men.

And this most People will confess unto, and that all have sinned, erred and strayed from the right way like lost Sheep, and that they do those things which they ought not to do, and leave undone that which they should do; and content themselves with an empty profession and talk of the things of God, and think this is Religion enough, but never to forsake their evil Doings; but this will not please the Almighty, nor stand any in stead in the day of Account, which certainly will come upon all. Therefore all People consider of your ways and turn unto the Lord, that you may know a change, for by Nature we are all Children of Wrath; the first Nature must be changed, and as that which is first is Natural, then that which is Spiritual; *The first Adam was made a living Soul, the second Adam was the Lord from Heaven the quickening Spirit: As in Adam all died, so in Christ shall all be made alive again.* Our Saviour said to Nicodemus, *Verily, verily I say unto thee, except a Man be regenerated and born again, he cannot see the Kingdom of Heaven.* Now this he explained to be a spiritual Birth, or a being born of the Spirit; and the natural Man perceives not the things of God, because they are spiritnally discerned.

in order to know and witness the same. Now then, let every man that reads these few Lines be serious, and consider his ends inward unto him. For he that is enlightened by the Word of Jesus Christ wherewith he hath enlightened you, the same help you see your inward condition, and how it is with you; for God hath not left you without a Witness in your own Consciences, that will deal truly and plainly with you, and tell you all that ever you have done, which no Man can do the like; it will reprove you for sin, or when you do that which is evil, and justify you when you do well: Oh! that Men would but be serious and considerate, and mind this inward Monitor, and yield obedience thereunto, it would certainly be for their good, and work a change in the Heart and Mind of the Creature, and lead to Repentance; which is the first Fruit of the Spirit, and the Nations of them that are saved must walk in the Light of the Lord: Now he that doth Evil hates the Light; but they that love the Light will bring their Deeds to the Light that they may be tried by it; and by this every one may know whose Servants they are, even his Servants to whom they yield their Members to obey, so that no Man or Woman can plead Excuse; the Drunkard knows that Drunkenness is a great sin; the Lyer, that Lying is a sin; the proud Person knows that Pride is a sin; the Whoremonger and Adulterer knows that it is a great sin; Stealing, Cozening and Defrauding, and the like; these things are Abomination unto the holy and pure God: And what shall I say, but that all things which are reproveable are manifest by the Light? For whatsoever makes manifest is Light. And this is the Condemnation of the whole World, that Light is come into the World; but Men love Darkness rather than the Light, because their Deeds are evil.

Now let me appeal unto God's Witness in all Consciences whether or no these before-mentioned Wickednesses do not at this day abound in this Nation of *England*? And shall not the righteous God yet visit for these things? A Nation high in Profession of Religion, but few there are in comparison of the multitude, that live according to what they profess; and yet some there are that mourn in secret, to consider the great Abominations which doth abound, yea, I may say under a religious Cloak; the very Miftery of Iniquity works at this day, as well among Professors as Prophane. Oh! the Enmity one against another, the Hipocrisie and Deceit, Falshood and Treachery, Coveteousness, Earthly-mindedness, Cursings, Swearing and calling on God to damn them, and taking the Name of God in vain: Oh! the loftiness and pride of Peoples Hearts and abusive usage of the good Creatures of God upon the Lust, until Nature it self is many times overcome thereby: Did not the Lord by the Prophet, sharply reprove some for their Pride in Apparel, their round Attires like the Moon? but what was that to the Women in our days, whose high Heads and Towers looks as if they bid defiance to the Heavens, and the beholding of it is a grief to sober People? And is not the Adorning wherewith the good Women of old were adorned withal, even a meek and humble Spirit, and virtuous Life? But these things before-mentioned are like unto the sins of *Sodom*, and doth provoke the Almighty to Anger. He hath often shaken his Rod over this Nation, many Warnings he hath already given, not only by his Servants which from time to time he hath raised up and sent, but also the very Stars in the Firmament hath sounded an Alarum to all that will not harden their Hearts; Fire and Sword, Thundering, Lightnings, Floods and Overflowings of Waters in Harvest and Earthquake, which made the Earth to tremble, and I pray God, if it be his will, that Pestilence and Famine may not follow after. The Lord hath, as I said, shaken his Rod many times over this Nation, and the wonderful mercy of God have been extended to us many ways: Oh! that all People would truly consider of it and repent, and turn unto the Lord before it be too late. And tho' some may harden their Hearts and not regard these things, yet I doubt not but there are some who are as *Lots* in *Sodom*, that fear the Lord, and desire after the knowledge of his way, that they may walk therein; and these are they whom the Lord will spare and hide as under the hollow of his Hand; these are they whom my Soul loves, and for whom I truly desire an encrease in the saving knowledg of God and of Jesus Christ, whom to know is Life eternal. And there is no other way to attain unto this saving knowledg, but through a dying daily unto sin, and putting off the old Man with his Deeds, and putting on the new Man which is created in Holiness; for as the Enemy of Man's Soul hath prevailed and gotten

that they might receive Remission of their Sins, and an Inheritance among the Sanctified Ones in Christ Jesus. And faith also, That the Gospel is the power of God unto Salvation, (mark, The Gospel is the power of God to Salvation) unto, or in them that believe, which Gospel they were Ministers of; not by (the Ordination of Men,) nor from Men; neither by the aquired parts of Humane Learning, but by the Revelatior of Jesus Christ: And this Paul that great Apostle to the Gentiles witnessed, that when it pleased God to reveal his Son in him, he consulted not with Flesh and Blood but immediately gave up to the Heavenly Vision.

But some may say, it's true in the Primitive times the Apostles were divinely inspired, after an extraordinary manner, and had the Spirit of God, but we do not expect the immediate Teachings of God now, or immediate Revelation.

To this I tenderly Answer, and do say, That the Apostles were divinely Inspired after an extraordinary manner, the Scriptures do abundantly shew. But if it were so, that Revelation were now seaced, we were in a very sad Condition; for where there is no vision, the People perish; and where there is no Revelation there can be no saving knowledge of God, *For no Man knoweth the Father save the Son, and he to whom the Son will reveal him, Mat. 11. 27.* And it was a great Promise, left and entail'd unto the latter times, That God would be the Teacher of his People himself, and they shall be all taught of God; *And a manifestation of the Spirit is given to every Man to profit withal, John 6. 45.* God's power is as great as ever to do whatsoever he pleaseth; but, alas, there wants a true and living Faith among the Sons of Men to believe in the sufficiency of his almighty power. *The Arm of the Lord is not shornted that it cannot save, or his Ear heary that he cannot hear (now as well as in days past) but it is your sins and iniquities, saith the Lord, that have made a separation between you and me, and your sins have hid his face from you, that he will not hear, Isa. 59. Jer. 5. 25.* Sin and Rebellion against the Almighty was and is the cause of Destruction and Misery, and for which he hides his Face at this day, from many of the Sons of Men.

And this most People will confess unto, and that all have sinned, erred and strayed from the right way like lost Sheep, and that they do those things which they ought not to do, and leave undone that which they should do; and content themselves with an empty profession and talk of the things of God, and think this is Religion enough, but never to forsake their evil Doings; but this will not please the Almighty, nor stand any in stead in the day of Account, which certainly will come upon all. Therefore all People consider of your ways and turn unto the Lord, that you may know a change, for by Nature we are all Children of Wrath; the first Nature must be changed, and as that which is first is Natural, then that which is Spiritual; *The first Adam was made a living Soul, the second Adam was the Lord from Heaven the quickening Spirit: As in Adam all died, so in Christ shall all be made alive again.* Our Saviour said to Nicodemus, Verily, verily I say unto thee, except a Man be regenerated and born again, he cannot see the Kingdom of Heaven. Now this he explained to be a spiritual Birth, or a being born of the Spirit; and the natural Man perceives not the things of God, because they are spiritnally discerned.

in order to know and witness the same. Now then, let every  
man that reads these few Lines be serious, and consider his inward unto  
the Image of Jesus Christ wherewith he hath enlightened you, that may help you see your inward con-  
dition, and how it is with you; for God hath not left you without a Witness in your own  
Consciences, that will deal truly and plainly with you, and tell you all that ever you have  
done, which no Man can do the like; it will reprove you for sin, or when you do that  
which is evil, and justify you when you do well: Oh! that Men would but be serious  
and considerate, and mind this inward Monitor, and yield obedience thereunto, it would  
certainly be for their good, and work a change in the Heart and Mind of the Creature,  
and lead to Repentance; which is the first Fruit of the Spirit, and the Nations of them  
that are saved must walk in the Light of the Lord: Now he that doth Evil hates the  
Light; but they that love the Light will bring their Deeds to the Light that they may be  
tried by it; and by this every one may know whose Servants they are, even his Servants  
to whom they yield their Members to obey, so that no Man or Woman can plead Excuse; the  
Drunkard knows that Drunkenness is a great sin; the Lyer, that Lying is a sin; the  
proud Person knows that Pride is a sin; the Whoremonger and Adulterer knows that it  
is a great sin; Stealing, Cozening and Defrauding, and the like; these things are Ab-  
omination unto the holy and pure God: And what shall I say, but that all things which  
are reproveable are manifest by the Light? For whatsoever makes manifest is Light. And  
this is the Condemnation of the whole World, that Light is come into the World; but  
Men love Darkness rather than the Light, because their Deeds are evil.

Now let me appeal unto God's Witness in all Consciences whether or no these before-  
mentioned Wickednesses do not at this day abound in this Nation of *England*? And shall  
not the righteous God yet visit for these things? A Nation high in Profession of Religion,  
but few there are in comparison of the multitude, that live according to what they pro-  
fess; and yet some there are that mourn in secret, to consider the great Abominations  
which doth abound, yea, I may say under a religious Cloak; the very Mistery of In-  
iquity works at this day, as well among Professors as Prophane. Oh! the Enmity one  
against another, the Hipocrisie and Deceit, Falshood and Treachery, Coveteousness, Earth-  
ly-mindedness, Cursings, Swearing and calling on God to damn them, and taking the  
Name of God in vain: Oh! the loftiness and pride of Peoples Hearts and abusive  
usage of the good Creatures of God upon the Lust, until Nature it self is many times  
overcome thereby: Did not the Lord by the Prophet, sharply reprove some for their Pride  
in Apparel, their round Attires like the Moon? but what was that to the Women in our  
days, whose high Heads and Towers looks as if they bid defiance to the Heavens, and  
the beholding of it is a grief to sober People? And is not the Adorning wherewith the  
good Women of old were adorned withal, even a meek and humble Spirit, and virtuous  
Life? But these things before-mentioned are like unto the sins of *Sodom*, and doth pro-  
voke the Almighty to Anger. He hath often shaken his Rod over this Nation, many  
Warnings he hath already given, not only by his Servants which from time to time he  
hath raised up and sent, but also the very Stars in the Firmament hath sounded an Alarum  
to all that will not harden their Hearts; Fire and Sword, Thundering, Lightnings, Floods  
and Overflowings of Waters in Harvest and Earthquake, which made the Earth to trem-  
ble, and I pray God, if it be his will, that Pestilence and Famine may not follow after.  
The Lord hath, as I said, shaken his Rod many times over this Nation, and the wonderful  
mercy of God have been extended to us many ways: Oh! that all People would truly  
consider of it and repent, and turn unto the Lord before it be too late. And tho' some may  
harden their Hearts and not regard these things, yet I doubt not but there are some who  
are as *Lots* in *Sodom*, that fear the Lord, and desire after the knowledge of his way, that  
they may walk therein; and these are they whom the Lord will spare and hide as under  
the hollow of his Hand; these are they whom my Soul loves, and for whom I truly desire  
an encrease in the saving knowledg of God and of Jesus Christ, whom to know is Life  
eternal. And there is no other way to attain unto this saving knowledg, but through a dying  
daily unto sin, and putting off the old Man with his Deeds, and putting on the new Man  
which is created in Holtness; for as the Enemy of Man's Soul hath prevailed and gotten

... into Men, in  
... down, and a chan-  
... work that is of a divine  
... even the spiritual appearance of Christ Jesus, which all  
... must wait for, because without him we can do nothing. And none need to say in their  
Hearts, *Who shall ascend, that is to fetch Christ from above; nor who shall descend, to fetch  
him from beneath; for the Word is nigh thee, even in thy Heart and in thy Mouth, that thou  
may hear it and do it; and this (saith the Apostle) is the word of Faith which we preach.*

So then, People's Minds must be turned inward. The Woman which Christ spoke of (in a Parable) that had lost a piece of Silver, sought it abroad but could not find it there; but when she went home and wept her own House, then she found that which was lost. The Apostle saith, *That whatsoever may be known of God, is manifest within: And how is it manifest but by the Spirit of God, a measure of which is freely given to every Man to profit withal? It's given to all, but all do not receive it, nor believe in it, and therefore cannot be sensible of the virtue and power of it: It's like a Pearl hid in a Field, or a little Leaven or a Grain of Mustard-seed, as we may read our Saviour compared the Seed of the Kingdom unto; and it was the honest Heart that was compared to the good Ground that brought forth much Fruit.*

But some may object and say, 'Tis true, much of this is Scripture, and so cannot be denied, but it seems to be a Mystery that we do not well understand. Thou bids us, Believe in an Inward Principle and Light of Christ within us, a Measure of the Spirit, the Word nigh in the Heart: And doth not this undervalue the the Scriptures and the Outward Coming of Christ in the Flesh, his marvelous Works and shedding of his precious Blood, his Resurrection, Ascension and Mediatorship in Heaven?

I answer sincerely, I would not assert any thing contrary to the Holy Scriptures, believing that holy Men of God gave them forth as they were moved by the Holy Ghost; and that they are Profitable to be Read, Believed and Practised, and able to make wise unto salvation, through Faith (mark, through Faith) in Christ Jesus: And to exhort all to believe in the Light of Christ, wherewith he hath enlightened every Man, and in the Measure of the Spirit of God, or to take heed unto the Word nigh in the Heart: This is no new Doctrine. Christ said, *Believe in the Light, that you may be the Children of the Light.* The Apostle saith, *He that hath not the Spirit of Christ is none of his: And said the Ancients, God who commanded the Light to shine out of Darkness, hath shined in our Hearts. And again, Examine your selves; know ye not how that Jesus Christ is in you, except ye be Reprobates?*

All which (truly understood) doth not in the least undervalue or lessen the Glory of Christ's outward coming in that Holy Body, his Death, shedding of his precious Blood, his Resurrection, Ascension and Mediatorship in Heaven; for he that descended was the same that ascended, and he that was put to death in the Flesh was quicken'd by the Spirit: And he (to wit, the Eternal Son of God) is unlimitable, and yet by measure doth so graciously condescend to mankind as to manifest and reveal himself in the Beams of his own Glory to redeem and bring Mankind up to God, out of their lost and miserable State into Glory.

And let none mistake me, for I do say, That as it is the great Concern and Duty of every Man and Woman to wait to know in and for themselves, the Work of Regeneration; so the true and saving Knowledge and Faith in Christ's Death, Sufferings and Resurrection and Ascension, is absolutely necessary thereunto, in order to this great Change of the Heart and Mind, from a natural Estate to a Spiritual: And here is an inward and Spiritual Travel to be known, before there can be an entring into Rest and Peace with God. Oh that all were but sensible of these things, and of God's wonderful Mercies and Love to Mankind, in tendering his Salvation through his Son Christ Jesus, who tasted Death for every Man, and opened a way whereby all might be saved from their Sins, and so from the Wrath to come, for the Lord God almighty desires not the Death of a Sinner, but rather that all should turn unto him and live; and he hath laid Help upon one that is mighty and able to save to the utmost, all that will come unto him: He it is (to wit Christ Jesus) that is the Physician of value, that can do that in us and for us which none else can do. Oh therefore let none be of an unbelieving Heart, to question the sufficiency

Man and Woman to help their Infirmities, and  
by Victory over the World we may obtain through Faith in God; which  
hath a living effect, by which it is known; it works by Love, and is not barely Tra-  
ditional or Literal, but a Saving, Experimental, Powerful Faith, by which the Ancients  
obtained Victory over their outward and inward Enemies, and had living Evidence of  
Faith in themselves that they pleased God; read *Heb. 11.*

Therefore inasmuch as God is pleased to offer his Love unto all, through his Son, and to  
give a Day of Visitation, if People will not be reclaimed from their evil Ways, then this  
will be their Condemnation, that they slighted the Day of their Visitation, like *Jerusalem*  
of old. Oh therefore, seeing it is appointed for all Men and Women once to dye, and  
then to Judgment, and that there is no Repentance in the Grave, all are concern'd  
unto Eternity, either to Glory and everlasting Felicity, or else, on the contrary, to everlasting  
Misery and endless Torment. I beseech all to consider of it before it be too late, for  
Time indeed is very precious, and that which is past cannot be recall'd, and that which  
is to come is very uncertain, *Therefore while it is called to day let none harden their hearts.*

But great is the Subtlety and many are the Devices of the old Adversary, the Devil,  
to deceive the simple-hearted, and frustrate the Work of God in those that are Travelling  
and seeking after God's Kingdom, to draw the Mind outward from an inward Exer-  
cise and Waiting upon the Lord in his Light and Grace, which would let every one see  
their inward State and Condition truly as it is: But the Enemy of Man's Soul lieth  
so near, with his Baits, that except there be a great Care and a Watching against his  
Temptations, the poor Creature will be catcht at unawares; he will endeavour  
to keep in a self Security, and from a daily Travel, and insinuate into the  
Mind, to uphold his Kingdom, That though People are daily and actually Sin-  
ners, yet that God doth nor will not impute Sin unto them, and that the  
Guilt thereof is taken away by Jesus Christ, when as in the mean while they are con-  
demned in their own Consciences, by the Light and Spirit of God: And though Christ  
did bear our Sins and Transgressions, it was not that we should continue in Sin, neither  
was Christ a Sinner, for he could not Sin, but he was wounded for our Transgressions:  
And assuredly God doth not look upon us to be what we are not; and Christ's Righteous-  
ness must not be put upon Sinners, unless they do repent and turn from their Sins: There-  
fore let none deceive themselves for God will not be mocked, such as we sow we must  
certainly reap; they that sow to the Fleih shall of that reap Corruption, and they that  
sow to the Spirit shall of the Spirit reap Life everlasting: It is not possible that we can  
be Heirs of two Kingdoms, *We cannot serve God and Mammon*; if we will go to Heaven  
we must enter in at the strait Gate, and walk in the narrow way: For broad is the way  
that leads to Destruction, and too many there are that walk in that way; and it is in one  
of these two ways that all People are found in, therefore let every one examine them-  
selves with the Light of Jesus Christ, and try their ways and turn unto the Lord.

And all you that are Tender-hearted, yet of a doubtful Mind because of your Infirmi-  
ties, and the many Exercises and Temptations you daily meet withal, and are sometimes  
ready to say, No body's trouble is like unto my trouble, compassed about on every side,  
so that I am afraid I shall never overcome my Souls Enemies; I am so poor and weak, that I  
am afraid that I shall not hold out to the end in Well-doing! Thus and after this manner  
doth the Enemy of Man's Soul work to discourage, and lay Stumbling-blocks in the way  
of such whose Faces are turned Sion-ward; and to such I say, Come, be of good cheer,  
be still and wait upon the Lord, mind his Grace in thy Heart, and thou shalt renew thy  
strength in the Lord, who is stronger than the Devil: Oh, look unto him with an eye  
of Faith, in whom there is everlasting strength: Let him that sits in darkness and sees no  
light, stay himself upon the Lord, who hath said, *Oh, thou afflicted and not comforted,  
tossed as with a tempest, behold, I will lay thy stones with fair colours, Isa. 54. 11, 12,*  
and again he saith, *When the poor and needy shall seek me and cannot*

*a post of*  
now that I am God, I will be merciful to their

ill I remember no more, Isa. 41. 17, 18. Wonderful things the Lord do for them that truly seek him, and truly desire the knowledge of his way: and though there is a Cross to be taken up to this World's Glory, yet there is a Crown in the end to be obtained; but no Cross, no Crown; we must wear Christ's Yoke and learn of him, or else we cannot find Rest and Peace to our Souls; and as the Heart is sincerely given up to serve the Lord, his ways will become unto thee ways of Pleasantness, and in his paths thou wilt find Peace; and though thou mayst be tempted and assaulted by thy Soul's Enemy, it is no sin to be tempted to any evil if thou join not with the Temptation but mind the pure fear of the Lord, (as that good Man Joseph did when he was tempted to evil) it will preserve thee out of the snares of the Devil, and thou wilt be made a partaker of God's Salvation, which he hath so freely tendered to all Mankind by Jesus Christ, which they that come truly to know will be Happy, and they that neglect it, their Condemnation will be just in the day of the Lord. Thus it was with me to write in true love and good Will to all Men, desiring that it may be of general benefit, that Glory and Honour may redound to the name of the Lord through Jesus Christ for evermore. I am a Friend to all People,

the 9th Month, 1694. Benjamin Coales.

#### A P O S T S C R I P T to Friends.

AND you, my dearly beloved Friends, who in any measure through the infinite Mercy and Kindness of God, are made Partakers of his Salvation through a belief in the Truth: Oh! let us for ever prize the Love of God therein, and walk worthy of that Holy and Honourable Calling, whereunto we are called, and whereunto we have already attained; let us walk still by the same Rule, always pressing forward, and not to look back, nor taking up a false Rest by the way, sport of the true Rest, looking unto Jesus the Author and Finisher of our Faith: And then we shall esteem, and put a true value upon every Dispensation of the love of God, wherein he hath at sundry times and after divers manners appeared in all Ages of the World; and last of all by his Son Jesus Christ, in whom we have believed, both as he was, and is, and is to come: You also know that the Law was added because of Transgression, until the Seed should come, which Seed was Christ; and whatsoever the Law saith, it saith to them that are under the Law, which is as a Schoolmaster to bring unto Christ; the end of the Law, the substance of all Types and Shadows; an everlasting High Priest, the one offering that perfects for ever them that are Sanctified through Faith in him: And we know that Circumcision, nor Uncircumcision avails not now, but a new Creature; and we must every one wait upon God to know it in and for our selves, by the powerful Operation of the word of Life. Oh! let not a careless Mind be in any one of us, or an unbelieving Heart to decline the way of the Lord: And whatsoever trouble we meet withal, let us wait to feel the Lord's power, in whose strength we shall be able to bear and suffer whatsoever he shall permit to come to pass, for the tryal of the Faith of his People: So my dear Friends let us look unto him, and not look back, for the Mark is still before us, let us not be weary of well-doing, for in due time we shall reap if we faint not. It is a day of tryal though not of outward Sufferings and Persecution, as it was some years ago, blessed be the Lord he hath put a stop to that at present in a great measure; yet notwithstanding there is as much need of fear and watchfulness, and circumspect walking as ever there was since we were a People: Therefore let us be faithful unto the Lord, and dwell in Humility before him, that he may teach us more and more of his ways, and we may walk in them, and not be moved from the hope of the Gospe: And above all things let us love one another, whereby it may indeed appear that we are the Disciples of Jesus Christ, always remembraing his Heavenly Precepts: one of which was after this manner, Let him that will be greatest be as a Servant; be not many Masters, &c. God Almighty preserve us to his praise, and in this be you all Comforted, that the foundation of God standeth sure: God knoweth who are his, and no other foundation can any Man lay than that which is already laid, which is Christ the Lord, in whose Love I dearly Saine you all: Every

B. C.